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THE NEW UNITY

For Good Citizenship; Good Literature; and Freedom, Fellowship and Character in Religion.

VOLUME 41. CHICAGO, MAY 5, 1898. NUMBER 10

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CONTENTS.

EDITORIAL: PAGE
Notes ---- 227
The Iowa Congress ---- 228
Liberal Congress of Religion at Cedar Rapids, Iowa—R. H. E. Olmstead ---- 228

THE IOWA LIBERAL CONGRESS:
Dr. N. S. Sage ---- 229
Rev. Sophie Gibbs ---- 230
Rev. Chas. E. Perkins ---- 230
Mrs. Emma Van Vechten ---- 231
Rev. Mary Girard Andrews ---- 232
Rev. A. R. Tillinghast ---- 232
Rev. A. G. Wilson ---- 233
Prof. Hiram B. Loomis ---- 233
Rabbi Joseph Stolz ---- 234
O. J. Laylander ---- 235

THE WORD OF THE SPIRIT:
Truth Makes Free—Dr. H. W. Thomas. 235

THE STUDY TABLE:
Notes and Comments—E. P. P. ---- 238
Victor Hugo's Letters—E. P. P. ---- 239
The Pride of Jennico—J. W. C. ---- 239

THE HOME:
About Boys ---- 240

THE LIBERAL FIELD:
Chicago ---- 241
Louisville, Ky. ---- 241
Springfield ---- 241

POETRY:
The Lost Church—Perry Marshall ---- 237
To Die is Gain—Anna N. Feast ---- 238
May—William Brunton ---- 240
Arbutus—*Leighton* ---- 240
The Coming War—*Sam Walter Foss* 241

Who Is the Infidel?

Who is the infidel? 'Tis he
Who deems man's thought should not be free,
Who'd veil truth's faintest ray of light
From breaking on the human sight;
'Tis he who purposes to bind
The slightest fetter on the mind,
Who fears lest wreck and wrong be wrought
To leave man loose with his own thought;
Who, in the clash of brain with brain,
Is fearful lest the truth be slain,
That wrong may win and right may flee—
This is the infidel. 'Tis he.

Who is the infidel? 'Tis he
Who puts a bond on what may be;
Who fears time's upward slope shall end
On some far summit—and descend;
Who trembles lest the long-borne light,
Far-seen, shall lose itself in night;
Who doubts that life shall rise from death,
When the old order perisheth;
That all God's spaces may be cross't
And not a single soul be lost—
Who doubts all this, who e'er he be,
This is the infidel. 'Tis he.

Who is the infidel? 'Tis he
Who from his soul's own light would flee,
Who drowns with creeds of noise and din
The still small voice that speaks within;
'Tis he whose jangled soul has leaned
To that bad lesson of the fiend,
That worlds roll on in lawless dance,
Nowhither through the gulfs of chance;
And that some feet may never press
A pathway through the wilderness
From midnight to the morn-to-be—
This is the infidel. 'Tis he.

Who is the infidel? 'Tis he
Who sees no beauty in a tree;
For whom no world-deep music hides
In the wide anthem of the tides;
For whom no glad bird-carol thrills
From off the million-throated hills;
Who sees no order in the high
Procession of the star-sown sky;
Who never feels his heart beguiled
By the glad prattle of a child;
Who has no dream of things to be—
This is the infidel. 'Tis he.

—*Sam Walter Foss in the May Arena.*

Alfred C. Clark & Co., Publishers, 185-187 Dearborn St.

Chicago.

THE ILLINOIS LIBERAL CONGRESS OF RELIGION

CO-OPERATING WITH THE

NATIONAL LIBERAL CONGRESS

TO BE HELD AT SPRINGFIELD, ILL., MAY 11 AND 12, 1898.

The Call.

The Illinois State Congress, which was organized at Streator, in 1895, and subsequently met at Freeport and Aurora, will convene this year at Springfield.

We herewith cordially invite all the societies which have previously affiliated with us and all other societies which are in sympathy with this movement to send delegates and we urgently solicit the attendance of all Ministers and Laymen who rejoice in the fraternization of the sects and who are zealous for the promotion of the universal truths common to all religions. We assure every one of a fraternal welcome, a hearty greeting and a free platform.

JOSEPH STOLZ, Pres't
157 Forty-Second Place, Chicago.
W. A. COLLEDGE, Treas. AURORA. A. N. ALCOTT, Sec'y, CHICAGO.

Announcement of Local Committee.

All meetings will be held at the State House.

The headquarters of the Congress will be at the Hotel Palace, corner Washington and Fourth.

Springfield is reached from the north by Illinois Central and Chicago & Alton; from the east, by Wabash, and the south, by B. and O. Ry.

Hotel rates at Palace have been reduced for members of the Congress and delegates. As far as possible all who have been invited and all who have expressed their willingness to attend the meetings will be met at trains by committee and escorted to hotel.

Let all those who have the interest of the Congress at heart attend the meetings, and in the spirit of fraternity, freedom, and peace learn the lessons of brotherhood and fellowship of humanity.

ALBERT MEYERS, RAY HILLER,
GILBERT WARREN, SUSAN WILCOX,
ALBERT SALZENSTEIN, JOSEPH LEISER,
FRANK GODLEY,

Committee of Arrangements and Transportation.

One holy Church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.

From oldest times, on farthest shores,
Beneath the pines or palm,
One Unseen Presence she adores,
With silence or with psalm.

Her priests are all God's faithful sons,
To serve the world raised up;
The pure in heart her baptized ones;
Love, her communion cup.

The truth is her prophetic gift,
The soul her sacred page;
And feet on mercy's errands swift
Do make her pilgrimage.

O living Church, thine errand speed;
Fulfill thy task sublime;
With bread of life earth's hunger feed;
Redeem the evil time!

—SAM'L LONGFELLOW

THE PROGRAM

WEDNESDAY, MAY 11th.

OPENING SESSION.

8:00 p. m. Welcome to the Congress on behalf of the State and the community by Hon. John M. Palmer.
Response by Rabbi Joseph Stolz, President of the Congress.
Opening Sermon by Hiram W. Thomas, D.D., President of the general body—The Liberal Congress of Religions.

THURSDAY, MAY 12th.

FORENOON SESSION—RELIGION OF SOCIOLOGY.

9:30 a. m. THE CHURCH IN EVERY DAY LIFE—W. H. Noyes, of the Ethical Society's Social Settlement, Chicago.
Discussion: Rev. T. P. Byrnes of Geneseo, Dr. F. E. Hageler of Spingfield, and others.

11:00 a. m. WHAT FREE RELIGION OFFERS TO TAKE THE PLACE OF THE OLD—By Rev. R. B. Marsh of Peoria.
Discussion.

THURSDAY, MAY 12th.

AFTERNOON SESSION.—EDUCATIONAL.

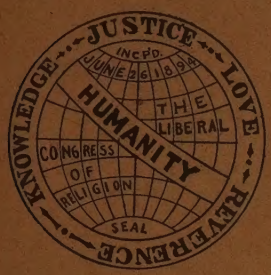
2:00 p. m HOW TO TEACH RELIGION TO THE YOUNG—By G. B. Meade of the University of Chicago.
Discussion: Prof. G. Bamberger of the Jewish Training School, of Chicago; Miss Baumgartner of Springfield; Prof. S. M. Englis, State Superintendent of Instruction, and others.

EVENING SESSION—LOOKING ACROSS THE LINES, OR THE FRATERNITY OF RELIGIONS.

8:00 p. m. For Judaism, Moses P. Jacobson of Chicago.
For Unitarians, Jasper L. Douthit of Shelbyville.
For Jainism, India, Pundit Lahan of Chicago.
For Congregationalism, Francis R. Davis, pastor Congregational Church, Springfield.
For the Liberal Congress of Religion, The Secretary, Jenkin Lloyd Jones of Chicago.
Closing address by the Chairman.

THE NEW UNITY

VOLUME XLI. THURSDAY, MAY 5, 1898. NUMBER 10



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future. —*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

Patriotism.

"Be this the measure of our loyalty,—
To feel thee noble, and weep thy lapse the more.
This truth by thy true servants is confessed—
Thy sins, who love thee most, do most deplore.
Know thou thy faithful! Best they honor thee
Who honor in thee only what is best."

In addition to what is printed in this number of the Cedar Rapids Congress, we hope at an early date to print in full Mr. Judy's sermon on "The Hero Heart."

A parents' social in connection with the Sunday School work of a church is the fertile suggestion made in the columns of the *Church Economist.* Certainly something should be done to bring the mothers into closer touch with the most important educational problems in connection with their children, viz., moral and spiritual development.

However much we may regret the appeal to arms in this adjustment of great wrongs which we had hoped might have been brought about by the more benignant and effective methods of peace, it is a source of great encouragement to note the unifying power of a great cause and the inspiration that comes when our nation is compelled to confront a great issue. As yet the noblest outcomes of war dominate the American people, a forgetting of the petty things of life, a rising above selfish fear, a generous courage, a splendid unanimity. May this wave of inspiration not wane until the grim business is over with. The cormorants of speculation, the greedy contractors, the parasitic sutlers of many kinds and degrees will soon be developed, and unless they are promptly forestalled, they will fasten themselves upon our nation like barnacles upon a ship. Let all good citizens help keep them down.

An exchange amuses itself over what it calls the "guilelessness of THE NEW UNITY," in suggesting that a relief fund appropriated by Congress might be administered to the suffering Cubans by a commission of which Archbishop Ireland might be a member, co-operating with a functionary of the Catholic Church in Spain or Cuba, named by the Spanish government and acceptable to the Cubans. The time has probably gone by for these high negotiations, though there are still problems in connection with the starving noncombatants which remain in the domain of the humanities, and ought to be settled by civic measures. By the conditions of the International Red Cross League, these questions do not interfere with and must not be interfered by the forces of war. We have a higher estimate of the integrity of Archbishop Ireland and those who would work with him than our contemporary.

Among the many contributions to the civic and ethical life of the community that come from the social settlement in its many forms, perhaps no one is more valuable than the quiet way in which this work reduces and discounts the mechanisms of organization. Americans have a superstitious regard for constitutions, by-laws and committees. Says a pamphlet setting forth the Neighborhood House work at Louisville, Ky., lying before us: "Neighborhood House believes that the multiplicity of institutions has a disintegrating effect upon a neighborhood, dividing it into cliques and breaking down all feeling of neighborship; hence we do not seek to do any work that is done by any one else in the neighborhood. On the contrary, we seek to supplement the work of existing institutions, and to lend a hand whenever and wherever we can." This is a principle overlooked by our missionaries, and an example which our churches may well follow. The church or the preacher that serves to emphasize or, what is worse, to create dividing lines in a community, is engaged in work of questionable utility.

In the review of Practical Ethics in last week's issue occur several errors for which an apology is due Mr. Chadwick; notably the spelling of Professor Sidgwick's name, the author of the book. Through a misunderstanding at the office the review was inserted before the corrected proof had time to reach the printer.

The Iowa Congress.

We gladly give our space this week to the utterances of the Iowa Congress, which took place at Cedar Rapids on the 26th, 27th, and 28th ult. The meeting was in every way reassuring. The response was such as to surprise those who planned the meeting. Out of twenty-five or more parts on the program, but one number fell out entirely, and that was the address of Hon. Mr. Funk on "Over Legislation." In addition to the names upon the program, several other ministers from within the state were present, while Revs. Byrnes of Geneseo, Backus of Streator, Baker of Sheffield, were there from Illinois. A list of those who came to the meeting from the outside lies before us, about seventy names from about fifty different places. The non-residents alone would make a good audience for such a gathering, but the resident interest was large, and the attendance prompt and eager throughout. There was but one thing left to be regretted. A telegram summoned the Rev. J. H. Palmer, whose creative hand brought the Congress into being, to the side of a bereaved brother in an Eastern state, so that he was not present to enjoy the triumph or to shape the spirit which was formative and constructive from beginning to end. Of the twenty-five ministers or so present and taking part in one way or another, Congregationalists, Jews, Independents, Unitarians and Universalists were present, the latter being far in the ascendency. Mrs. Andrews from Omaha was there to help awaken an interest in the coming national meeting to be held in that town next October.

We will not undertake to further comment upon a meeting which will be best understood by the study of the accompanying pages. The following resolutions speak for themselves:

RESOLUTIONS ADOPTED BY THE IOWA LIBERAL CONGRESS.

Resolved, That this Congress desires to record its deep sense of gratitude to the Rev. J. H. Palmer, the Universalist Society of Cedar Rapids, and those who have labored with them for the success of this meeting. The preparation was careful and efficient; its hospitality has been abundant and enkindling, its fellowship tender and prophetic.

Resolved, That the Congress hereby transmits to Rev. J. H. Palmer its sincere sympathy with him in his hour of bereavement, and its profound regret that the sad event has prevented his attendance upon the sessions of this Congress, although he had done his work so well that the program has moved on without a jar or scarce an omission. Yet we miss the inspiration of his presence, and regret that he has missed the joy of the feast which his own diligent hands and foresight have prepared.

Resolved, That the fellowship and inspiration here enjoyed may be perpetuated and extended; that Rev. J. H. Palmer and C. D. Van Vechten of Cedar Rapids, Rev. Amos Crum of Webster City, Rev. Maurice Horner of Davenport, and Rev. Ellenor Gordon of Iowa City, be appointed a committee to be known as the Executive Committee of the Iowa Liberal Congress of Religion. This committee will have power to add to its number, and the duty of the committee will be to co-operate in every way it can with the National Organization (The Liberal Congress of Religion), to work for the success of the next national meeting to be held in Omaha, October 18 to 22, 1898, and to arrange for another state meeting in Iowa at such time and place as the committee may deem best.

Liberal Congress of Religion at Cedar Rapids, Iowa.

Another state congress has come and gone, and to those whose privilege it was to attend, the word *brotherhood* has a larger meaning. Like many another word its expansive properties are marvelous, adding new luster, new life and new love as heart touches heart.

"It gives a new lease to life and makes religion mean something," said an old gentleman, speaking of the Congress.

The Congress was all that it promised and vastly more. Neither a complaining word nor a discordant note was struck, literally or figuratively, throughout its sessions. Every voice was keyed to the high pitch set by Dr. Thomas in the opening sermon, in that each gave of his best, and when the concluding sermon, given by Jenkin Lloyd Jones, was finished, every person felt, as Dr. Amos Crum so well expressed it, that, like him of old, we had been upon the Mount of Transfiguation.

Ths success of the Congress was due to too many forces to attempt to particularize. The report of papers as will appear in the columns of THE NEW UNITY will speak for themselves. Mention should be made of the excellent arrangement and quality of the program. Of the labor and care that goes in preparing for such a meeting the committee, especially the secretary, Rev. J. H. Palmer, can best speak. No efforts were spared and "the feast of reason and flow of soul" amply repaid all.

The hospitality of the people of Cedar Rapids was enjoyed by the delegates. Homes were thrown open and all visitors kindly cared for. In fact, nothing was left undone to make the Congress a success. The lunch served in the parlors of the church at the noon hour each day, and the reception in the evening all added to the social side, making all acquainted.

It was with regret on the part of all that Brother Palmer was called away at the opening of the Congress by the death of a sister-in-law at Akron, Ohio; also that Dr. Thomas was summoned by telegram to join his company, as chaplain, at Springfield, and left at the close of his sermon Tuesday evening. The Congress was most favorably presided over in the persons of Dr. Crum, Jenkin Lloyd Jones, and Hon. John M. Redmond, Mayor of Cedar Rapids. At each meeting of the three evenings the house was filled to the doors, and the large audiences during the day were indicators of the general interest in the Congress.

NEW UNITY, by a special offer on the part of the publisher, will find its way into a dozen new homes. With a little effort on the part of those whose privilege it is to read its columns of the larger unity, many more may be induced to share its thought. Let each reader pass on the good word.

The press of Cedar Falls very kindly gave excellent reports of the Congress. Though the Congress has closed, the tender and inspiring thoughts uttered will find expression in other hearts for time immemorial. No pen can picture, no heart can herald, no soul can signal to the outer world the good influences of the Cedar Rapids Congress, but the scales of God are justly poised, and to every one will be meted out his full measure.

R. H. E. OLMSTEAD.

The Iowa Liberal Congress.

We would make it in the largest sense inter-denominational, we mean to forget our differences that we may the better deliberate upon our common privileges and duties. We will erect no walls of separation not already existing. We will aim to ignore them all, while emphasizing the great commandments—love to God, and equal love to our fellows.—FROM THE CALL.

From a paper by Dr. N. S. Sage, Pastor of All Souls Church, Charles City, Iowa, on "Causes and Cure of Religious Skepticism."

With the great questions of duty and destiny troubling his mind, the reflecting listener in our churches turns to human culture. He finds many of the pulpit assertions flatly contradicted by science, history, philosophy, and the spectacle of daily life. The preachers first deny these opposing facts; but when this can no longer be done, they proceed to explain the creed, or adjust it to suit the progress of a human culture, which, according to the creed, proceeding out of a depraved humanity, must be the devil's work.

Then our listener turns to social and national life and contemplates the problems of sensuality, oppression, materialism, and wonders why he hears so little preaching against the wrongs that threaten the destruction of personal and social character. He occasionally hears a sermon, or reads a tract which in substance is but an apology. He is told that these worldly interests are of secondary importance. It is unclerical to preach much of these things. It is "preaching the gospel" to stir up the theological devil who feeds the fires of a theological hell; but to assail the genteel devil who, in patent leather and white kid, haunts the drawing-room and the church alike; the rum devil, who runs the saloons and brothels in America; the devil of dishonesty, which fills its coffers at the sacrifice of patriotic manhood, the cost of unrequited toil and the tears of the oppressed and suffering—this sort of discourse is contemptuously called "lecturing."

In a word, this whole system of doctrine, and the manner of its dispensation, is a direct invitation to skepticism in all reflecting minds.

Founded on ideas of the material economy that prevailed before the era of natural science, and an estimate of man made up in the bloodiest period of the world's history, and a conception of God which blends the Roman Jupiter, the Platonic Trinity, the Jewish Jehovah, and the Persian devil, with the Christian Jesus, and an idea of government, justice and penalty drawn from oriental despotism, involving irreconcilable contradictions falsely called mystery, and gigantic immoralities misnamed divine clemency or sovereignty, unnatural and gloomy, how can it do else than confuse and finally repel the thoughtful mind and loving heart?

Let it not be said that we assail religion. For all true religion, both in the church and out of it, we bless God. The church is more than its creed. Many are beginning to feel this. Not a few clergymen in all the churches are to-day disregarding these atrocities, and preach out of the love within their own hearts, without reference to the system whose stamp is on their certificates of ordination. Without ignoring the apparent inconsistency, we are thankful for this, since it is leading to and opening the way for that larger and grander coming of Christ's pure and simple religion of love to God attested by our love to man.

* * *

President McKinley once went barefoot, drove the cows to pasture, and ate bread and milk from a tin cup with an iron spoon. Whether in the administration of his exalted office he is swayed by the commercial spirit of the age, it is not for us to determine; but this much we are compelled to say, "Business" is to-day the controlling interest of our people. Spiritual aims and ideas are the foremost interest in life with but few. Our boys are predestined to business from the cradle; to business which proposes, chiefly, material ends and motives. Before the American boy can repeat the Commandments, or the Lord's Prayer; before he gets out of short clothes, he begins to traffic. If he manages to cheat a schoolmate in a jack-knife trade, his father calls him "smart."

Can we wonder at his spiritual obtuseness, or that he should take so little heed of a religion which makes the spiritual of paramount concern; that he should finally set it aside as a thing that will not pay in this worldly scramble for having and getting?

* * *

How may this condition of skepticism be overcome?

1. By treating the skeptic as a brother. He is not necessarily a bad brother; his very doubts may be the result of an honest attempt to lift himself to the higher life and light. Help him in his struggle. The worst skepticism is the distrust of free inquiry and the native power of truth. Truth cannot be destroyed. We must throw open the whole field of thought, and invite all men to come in. There will be temporary confusion, but in the end truth will be the gainer.

2. "Above all, put on charity, which is the bond of perfectness." Not the charity which some have called "the mush of concession," but the charity which, while it encourages free inquiry, joins the positive work of preaching and practicing everywhere a free and pure religion.

3. Preach the native dignity of man, preach God as the infinite love, preach Christ as the most royal Son of Man because, living so near the Infinite Fountain, he summed up all religious obligation in love to God and man.

4. Then live religious lives. No zeal for liberal views will avail without this. No bad man can be a true disciple of this Gospel of Charity. Character is the final test of truth. Brother or sister, it is you, not your theories, which are to make the mark on society. They may be untrue, they are never wholly true; they may give place to better, but righteous character is a fact that abides forever.

5. Let the good, brave men and women out of all classes, from every creed, unite on the great doctrine of love to God and man. Diversity of mind is not incompatible with unity of soul. They will not be numerous at first, but let them go on, nothing doubting, nothing fearing. They will lay broad and deep the foundations of the church that will ultimately save America and the world. And when the head droops and the mists of death gather over their eyes, a new generation will carry up the walls, round the arches, and fix the windows that

shall let in the pure white light of heaven. Then, in the new song of dedication, shall mingle the patriot's hymn and the Christian's anthem, and their united prayer shall be: "Come, great Creator of heaven and earth, Father of Christ and God of men, come in thy love and power; come, Lord, and dwell in this thy new heritage of liberty; come and abide in the souls of men; come and make this world thy home."

From a Paper by Rev. Sophie Gibbs, Pastor of First Universalist Church of Boone, on "An Expurgated Christianity."

I remember when that great revival of religion took place in Chicago, with Mayor Swift as the evangelist, when he published his prayer in the papers, and it was answered immediately and abundantly by the generous hearts of the city, and the contagion of feeling spread like pentecostal fire, till it reached from the palace of commerce to the saloons, from capitalist to clerk, and even to the cornfields of Nebraska and to the coal mines of Pennsylvania. It seemed that the one touch of nature, which was twenty below zero, made the whole world kin. What an outpouring of love and relief to palliate a condition of poverty for which no one class is all to blame, but for which all are some to blame. I remember, too (as may you), that at a meeting of philanthropists in the city at the same time, the matter of relief was discussed. Dr. Hirsch was present, and what he said contains food for thought, especially for Christians, and may throw light on the subject of needed expurgation. He said the Jewish word for charity is equivalent to justice, and the aim of the work is not to pauperize but to humanize. Their societies follow the latest methods of scientific philanthropy. The expulsion of the Jews from Russia threw upon the Jewish charities of America a task most stupendous, but being thoroughly organized, they were able to receive the refugees and not feel the shock. The Jews are not all rich, as is sometimes asserted, but "there are no Jewish paupers." Think of that, Christian friends. Among the thousands upon thousands in need in Chicago that terrible winter, there was not a solitary Jew. Not because there were no poor or rich Jews, but because it is an important part of their religion to take care of the indigent without asking aid of the Christians.

But in this case, who are the Christians? Doctor Hirsch says, "Jesus was the best Jew that ever lived," and may we not believe that Jesus would say, (were He to speak), that Dr. Hirsch is a good Christian? E. P. Powell says: "The Jewish religion is the most perfect religion yet evolved, and is not far different from what Christianity will be when emancipated from its conceits and pride of piety. It remains for the twentieth century to expurgate the heathenish ideas of supernaturalism from Christianity, and to recreate in the name of religion the unity of the divine Fatherhood and divine brotherhood, and to reconstruct the higher civic and religious life, in which we shall have a country without paupers and a church without hates and heretics, large enough for all mankind."

If Christianity remains a helpful, permanent influence, it must be more Christ-like and less capricious, take less account of profession and more of deed and character, or the intelligence of the age will repudiate it.

This is the demand of the present, and this it is that will expurgate Christianity and the divine process of evolution till it stand before the world as an uplifting and uplifted life. The spirit of true Christianity is very manifest in the hearts of the people to-day. Though there are fewer so-called believers, there are more doers of religion than in the past. There are more warm hearts and helpful hands stretched forth to save, more benedictions "be ye warmed and fed." The past, with all its ecclesiasticism, could not produce a Clara Barton or a Frances Willard. They are our new Messiahs, weeping over stricken cities, healing the sick, lifting up the fallen, and revealing to us the motherhood of God. Each age has its own peculiar manifestation of deity, and we have risen to great heights to see Him as a Mother as well as Father. Cannot the women of this age say, with Miriam of old, "Hath God spoken only by Moses; hath He not also spoken unto us?"

Verily the world is growing continually by riches in wisdom, richer in religion, richer in divine and human fellowship and sympathy, richer in all that lifts man above animalism toward Godliness.

Whittier once wrote of those New England Puritans, "who save their souls and winter pork with the least possible outlay of salt and sanctity." Recently, in a meeting of ministers, one said, "The manhood of the world has advanced, not by force of old theological ideas of small outlay and great returns, but by the teaching that man can be saved by the salt within himself." Here are the two postulates of Christianity. The old a jargon of theological doctrines, the other the modern and, we may fairly say, the true Christianity of Christ, who said the kingdom is within you. And by a divine process to-day we are learning to evolve that kingdom. There are many who are without any word of faith or profession.

Need we fear that Christ, with all His divinely human love, will be rejected by an expurgated Christianity? Is He rejected by the thousands who strive to do His work, but let not the left hand know what the right hand is doing?

We must all first believe in soul, in our own soul, before we can be very sure of God, for it is through the soul we find our best evidences of deity. The cultivation of mind and heart, by which all real faith is evolved, is a divine process. No fixed system of religion can produce it. No juggling with past events, dimmed by the mists of superstition, will support the Christianity of the future.

Emerson speaks of those who "enjoy the luxury of a religion that does not degrade, who think of the highest worship, to expect of heaven the most and best possible, who do not doubt that there was a Christ, but wonder there were not a thousand, who conceive an infinite hope for humanity, and who believe the history of Jesus is the history of every man written large."

This sage of Concord put into words that fullness of faith that will remain while the heart of man is human and the love of God divine.

From a Paper by Rev. Chas. E. Perkins, Pastor of the Congregational Church of Keosauqua, on "Unity and Co-operation.

From what has already been said, you will have anticipated my conclusion that if Christian unity is to become a fact, union and co-operation must come about upon some basis that recognizes freedom of

the intellect. I think this recognition should be as far as possible explicit rather than tacit. It should, in effect, declare to the world that the churches propose to bridge the chasm that has so long yawned between independent thinking and ecclesiasticism, and that they propose to begin by thoroughly bridging the chasms between themselves.

And I should say that the first step to be taken in the direction of church co-operation must be the frank and candid recognition that as the doing of the Father's will is the highest test of the reality of individual Christianity, so the spirit of helpful human service is the highest mark of the true church. Every church, therefore, that is characterized by this spirit and temper should invite the fullest recognition and fellowship on the part of every other church. The utmost possible should be made of all points of natural contact. Christian unity, so far as we have it, has come about mainly on these lines. To extend it, let the policy be extended. People have already found by trying that they can do some work together in behalf of the kingdom of God. By further tests, it will be found that much more can be done. In such association as would ensue upon a determined pursuit of this policy, the truth would have its greatest opportunity for expansion. The petty and narrow spirit of sectarianism would be driven out by the broad and inclusive spirit which animates the real church.

I should think it would be a good thing for the different churches of a community to unite upon a bond of union. Such bond of union should be simple and practical. It should take as its basis the summary of religion as laid down by the Saviour, viz., love of God and man, with human service as the common duty. Every religious body could give its adhesion to such a basis, and at the same time maintain in their integrity whatever peculiar doctrines it might hold. An excellent introduction to practical co-operation would be the holding by the churches of a common service as often as once a month, the services being held in each of the churches in turn, the ministers, of course, taking turns in preaching. A stated union meeting of representatives of the co-operating churches for the purpose of considering ways and means of advancing local religious work would still further help forward the spirit of union. Something of this sort is done in many places, as all know. It is not advanced in the present address as an original suggestion. It is put forward as a perfectly feasible way of beginning the movement for Christian unity.

Then there ought to be some kind of comity, mutual consideration and regard for the cause of Christianity, on the part of the missionary societies of the various bodies. The planting of interfering churches is a harm to the cause of religion, for which there is nothing like an adequate compensation. As before suggested, the notion that every particular religious idiosyncrasy needs a separate church to coddle it is ridiculous. My own opinion is that dire necessity is destined to put a limit to this sort of work, and to force a policy of commonsense upon the missionary bodies. The demands upon self-supporting churches for missionary contributions are getting to be too onerous to be borne. Every church that is alive to its responsibilities has many claims upon its charity in its own community, if not in its own congregation. There are numerous appeals to the churches for special cases of want, like foreign famines, great disasters, widespread suffering through epidemics and the like. It is important that some at least of these be heeded. Then every live church has plans for an extension of its work, to which its people would like to devote means—extensions that would increase its local sphere of influence.

Yet the numerous missionary societies must have their quota, whatever else suffers. And they almost snow under a minister's table with their printed and written appeals. I doubt whether the churches will indefinitely meet these appeals with such responses as the missionary bodies desire. I doubt it, because I do not believe they can do it. Well, what then? Why, simply this: Fewer new churches will be founded. Such as are founded will have a better chance to live creditably. And perhaps, in time, there will be a consulting and advisory board established, consisting of representatives of the various missionary bodies. And it will be agreed that it is an evidence of disloyalty to the cause of religion for any church to thrust itself into a community that is being well served by churches already in existence.

From a Paper by Mrs. Emma Van Vechten, President of the State Federation of Women's Clubs, Cedar Rapids, on "Women's Clubs and the Church."

It seems to place a premium on wickedness when we consider that convicts, murderers and lawbreakers of every kind are clothed, fed and sheltered by order of the State, acting under the natural law of mercy. It seems a cruel fate that honest, uncomplaining, proud and unfortunate men and women should have to suffer for being respectable and wishing to remain so, men and women who would do faithful work to support their families and ask no charity. Form a club to help such deserving people tide over the broken places in their road of life. Build for them a shelter wherein they may rest and get their breath, after facing the bitter winds and sweeping storms of adversity. Honest people are independent and self-respecting; they will not encroach upon your courtesy, nor take any mean advantage of your kindness. They are not tramps, nor sneaks, nor frauds. They have been overtaken by swift-wing trouble on the open road. To work with this club, form another, divide its work into three divisions. Call them the Breakfast Club, the Dinner Club and the Hot Supper Club; provide wholesome, nourishing food, which shall be served for a very small compensation in work or money, but enough to kill the dry and dusty taste of charity. If it were known that responsible people would attend to the matter, good food would be gladly contributed. Let another club, having the combined wisdom and experience of both men and women to guide it, be formed to bring labor and capital where they can make a just exchange of what each has to give, indispensable to the other.

The country, every year, loses thousands of dollars by allowing skilled and faithful workmen to be idle until starvation stares them in the face, and they turn to the resources of crime rather than go without food. It is when we have made them criminals that we offer them the work, food and shelter which was denied them when they were

honest and needy; the conditions that would have kept them our respectable citizens, and given them the chance to live decently, we denied them, but furnished them when in disgrace. Is this just? Since the manufacture of criminals seems to be a contingent, following close upon the wheels of progress, why should not reparation be imperative in the name of justice and fairness? Form a club that shall help the people who, through adverse fortune, have fallen into unlawful ways. No more wretched class of persons exists than those who turn their backs on the prisons when freedom is theirs once more. Downcast, ashamed, without work, without hope, they come back. If possible, "put yourself in his place." What would you crave most? One reassuring word of renewed faith, a little kindness and confidence, a hope of better ways, a helping hand, whose firm grasp shall pull you from the quicksands which threaten to draw you back to deeper disgrace? I think these withheld blessings would do infinite good among the afflicted, who, the weakest of the weak, are expected to stand up before a multitude of scorners and walk as the strong and upright man can walk, without help. Sin is a disease, and must have its convalescence before health returns.

From a Paper by Rev. Mary Girard Andrews, of Omaha, on "Higher Ethical Standards for the Home and Social Life."

It is nothing unusual for us to hear the regret and sigh go up for the good old days of honesty. Men deplore the lack of it in the business world, women in the social life, and we all, especially we Liberal Congress people, wail over its absence from the churches. We verily feel, if we do not exclaim, with the psalmist of old, "All men, and women, too, are liars." Is it any wonder that we should ask, What is wrong with our ethical system when the church is full of nominal religionists who profess to believe what they know nothing about and care less; who devoutly murmur every Sunday, "I believe in the resurrection of the body and the life everlasting," when the fact is they haven't even a breath of the spiritual life that now is—when we see so many people who value mere externalism far above internal realities. People they are who professing much have nothing, and who lord it with a mighty air over those more modest in profession and more sure of possession. I have long believed the lack of genuine conviction in our religious and moral life to be the deadly parasite that is sapping the vital forces of our whole ethical system. Men and women are cowards when bound by the slavish and superficial forms of externalism. Externalism, more often than genuine worth of character, is the passport into the ranks of so-called polite society. Externalism has remanded to a life of loneliness and seclusion thousands of noble, cultured, beautiful spirits. What caused that woman to neglect, to betray, her devoted self-sacrificing friend? Externalism. Why does that man renounce honor, truth, friendship, love and all we hold most sacred for the tricks of trade or the duplicity of political chicanery? This is not only a question of the home, the church and the social circle, but its roots strike deep into the soil of our national life. The life of the nation, national life, cannot rise higher than the source of the fountain from whence her life blood flows. If time permitted, I would like to discuss this phase of the question more fully. I am reminded, however, that this paper is somewhat pessimistic, indicating disease without remedy; but since the province of the skillful physician is first to diagnose the case and suggest the remedies, but we all know the restoration will depend upon these being supplemented by the faithful ministrations of the nurse. After a few suggestions as to remedial forces, I feel confidence in submitting this case to the heart and hand and nourishing care of our friends of the liberal faith. To them, I believe, is given this heaven-born mission. They must be the apostles of the larger life, if true prophets of the larger faith. It is they who must teach the world that the greatest thing in religion is the science and art of ethics. They have already taught the Christian world that the old dogmatic method of externalism is not effective. I hope they have, as well, shown the inadequacy of utilitarianism. We should stand for a reasonable and not a supernatural inwardism. Since all moral action originates in the conscious thought and is made operative by the free will, then it follows thought must be emancipated by truth, will guided by duty, in order that the life be properly adjusted. Truth, duty, rightness. Consciousness of relation means perception of duty, and duty done means right emotions, love, happiness, and it all means obedience to law. And here lies the secret of the re-forming of our ethical relations. The universal reign of God by method called law, the essential unity of God, man and nature. No arbitrary scheme for man outside of nature, no conflict save that which man himself may bring about because of disobedience to law. But man may guide himself and control these external forces, by the power of the spirit. A full realization of the infinite capacity and value of character with the thought of its moral degeneracy being of far greater consideration than any external penalty possible. Says Emerson: "Let these truths burn into the heart of man as by fire from off the holy altar; then will the reign of the kingdom of truth, of love, of peace be upon the earth and man dwell with his brother man in the unity and fullness of the spirit of Christ. And let us herald every appearance of its coming by shouts of joy. There will be a new church founded on moral science, at first cold and naked, a babe in the manger again; the algebra and mathematics of ethical law, the church of men to come, without psalter or sackbut; but it will have heaven and earth for its beams and its rafters; it will fast enough gather beauty, music, picture, poetry. It will win and delight men by a loftier spirit of truth and love. It will give new motives to life, it will make love the law of human relations."

From a Paper by Rev. A. R. Tillinghast, Pastor of the Church of the Redeemer, Waterloo, on "Reciprocity: What a Church Can Do for a Community—What a Community Can Do for a Church."

By emphasizing Bible thoughts and Christ thoughts the church can do more for the community than the police force and the courts and the jails all put together. By teaching common honor and honesty the church can do more for the commercial interests of the community than the Board of Trade or Bradstreet's agency. By helping men be men the church turns an army from the path leading to the poor-house and asylum, and this army joins the "lifters" rather than the "leaners." Because,

the church points men and women to the soul visions in the great sky-space, a peace and comfort and joy comes to the community like an evening benediction. By teaching the "Fatherhood of God and the brotherhood of man" the church is slowly but surely removing the "tooth and claw element" manifested in so many forms and phases, and as this disappears the community is merging into an era of better homes, better schools, better laws, and better physical, moral and spiritual life. Nearly four centuries ago Michael Angelo planned the celebrated church dome in Rome. Every day since that structure of beauty rose to its place in the Italian sky, it has exerted a marked influence upon the architecture of the West. Just how many beautiful creations are due to Saint Peter's we will never be able to tell with figures, so it is impossible to make a tabulated statement of just what the church can do for the community.

But when we remember that every abnormal condition is the result of individuals wronging others, or wronging themselves, then we see that the work of every reform rests upon the schoolhouse and the church; so abideth these two, the first furnishing the lamp for the community, the church furnishing the dynamo, the wires and the light.

From a Paper by Rev. A. G. Wilson, Pastor of Unity Church, Decorah, on "Poverty as a Social Factor."

I do not see how a strong race or a vigorous civilization can exist under any other conditions than the spur of necessity, uniformity—barbarism. If you take away from life the elements of warfare and strife, men would become a standing army. To withdraw individual competition of mind or hand would reduce the world's workers, and give us a race of shirkers. The question would be not how much can I do, but how little can I do. There are only two things that can be put behind human action—authority or necessity; and it is not as bad to be a slave to conditions that may be remedied as to be a slave to authority. And men will do under the spur of necessity what they would not do under the dictation of authority. Military rule is more degrading as a permanent condition than the slavery of toil. We will and must have one or the other.

* * *

The laboring man has a right to continuous work, and something is wrong with our boasted civilization when there is any galling poverty among those who are willing to work and maintain a reasonable frugality. This is the thing to which the government of the United States should lend its energies and formulate its legislation: to give every man and woman a chance to honestly earn their bread. The world does not owe any man a living, but it owes him an opportunity to use his powers to gain life, liberty and happiness, equal, natural resources of earth. An industrious world is a happy and a moral world, and if this right is gained, the opportunity for the continuous activity of men and women at fair wages, there will be no other social problems to settle. We do n't want an endowment. We do n't want the equal distribution, but we want every man to have an equal chance for life and its emoluments to the extent of his individual ability, and then we can be content to know that the world is a one-price store, and that any man can have the goods who will pay the price out of his own heart or brain or hand, and only under such conditions have we a right to enforce the law of the text, "If a man will not work, neither let him eat."

From "A Cure for Poverty," by Professor Hiram B. Loomis, of Chicago.

Poverty is not pauperism. The cause of poverty is in our social institutions; the cause of pauperism is in the individual. Poverty springs from social injustice; pauperism from individual defect of character. The only thing we can do is to remove the social wrong. The trouble to-day is in drawing the line between the deserving and the undeserving poor. The deserving poor are the victims of social conditions; the undeserving poor suffer from laziness, shiftlessness and improvidence. When we have removed the social cause of want, when we feel sure that the fault is entirely with the man, we can say to him, work or starve.

But what is the social wrong? We who believe in the single tax hold that it is the institution of the private ownership of land. By ownership of land we mean only the legal right of the man who holds the fee to appropriate economic rent. We do not mean his right to absolute and undisturbed possession; he may still buy and sell and devise and bequeath land; he may order another off, saying, "This land belongs to me." It is land rent, not land, that we propose the state should take. It is land value, not land, that we propose to tax.

We say to the community, "You have certain expenses to meet; you also have an income from the things you produce; take your income and pay your bills." The community say, "Why, what do I make? I do not make houses or ships or chairs." "Certainly not," we reply, "but you make land valuable. For instance, the W. C. T. U. people pay Marshall Field $40,000 per annum for the land on which the Woman's Temple stands. They put up the building, they made all the improvements. This $40,000 per year is for the bare land, and at the end of the lease all the improvements go to Mr. Field. Why is a little piece of land in the center of Chicago so valuable? It is because it is in the center of a great community. This value is your product, Mr. Community. Why do you hand it over to Mr. Field, and then ask us to chip in to help you pay your bills? Why do n't you live on your own income?"

How will the single tax cure poverty? It will make jobs plenty and wages high. We hold out no visions of a golden age to the lazy and the idle. The single tax will help only the industrious.

How can the single tax raise wages? A pioneer is driving over the prairie in his canvas-covered wagon, seeking a new home. The land is pretty much alike all around; it makes no difference whether he settles here or there. He selects a spot, builds his hut, and starts to clear his land. Another canvas-covered wagon appears in the distance, but the second settler has no difficulty in choosing his site; he settles next to the other. Others come, and some far-sighted people pre-empt all the land in the neighborhood. Again a new settler arrives; he wants to take some land near the little village, but Mr. A. says, "This belongs to me." He can get free land only by going at a distance from the village, where he will be far away from the school, the church, the store, the blacksmith shop and from neighbors. He is willing to pay Mr. A. rent

for the privilege of being near the center of things. Now, if this pre-emption of land had not been possible, he would have got the same piece of land he now has, but would not have had to pay Mr. A. rent. In short, his wages would have been higher by the amount he pays in rent.

We have been carrying this process out on a large scale. Valuable land, both in city and country, is held vacant for purely speculative purposes. This is possible only where the land tax is so small that the annual increase in the value of the land will more than equal it. If the tax on land value is increased, valuable vacant land will be forced into use, land which now commands a small rent will become no-rent land, and wages will rise because better land will be open to settlers free.

But this is not all. The forcing of vacant city land into use means the employment of labor. The Pingree potato patches of some of our cities give us but an inkling of what will happen. When you hear that some of the people in Chicago who had the use of little vegetable patches brought water from their homes in jugs to water their garden, perhaps you can form some idea of what will happen when the people are given access to land. But this city land will be put to higher uses than that of raising vegetables. Sites will be needed for homes, factories, stores and banks.

The single tax is a simple proposition; it places all taxation for revenue on the value of land; but it is far-reaching in its effects, and its effects are always good because it metes out justice to all.

From a paper by Rabbi Joseph Stolz of Chicago, on "The Prophet and the Priest."

The past is made of me and you. It is my birthright. I cannot change it. I ought not to change it. It is the mission God has assigned to me, and were I faithless to it I would be a traitor, a deserter. The blood of a million martyrs would cry out against me. The unparalleled martyrdom of fifteen centuries would rebuke me. The history of three thousand years would rise up in rebellion against me. I cannot change it any more than I can change the law of gravitation. And what has made me a Jew has made another a Christian, and what has given me my mission has given the Mohammedan his, and the Buddhist his. "Can the Ethiopian change his skin or the leopard his spots?" and if he could, ought he? Micah tells us of the time when all the nations of the world will worship the one God, and all will beat their swords into plowshares and their spears into pruning-hooks, and every man will sit under his own vine and fig-tree, and none will be afraid. But how shall this dream of a golden age become a reality? "All the peoples will walk every one in the name of his God, and we will walk in the name of our God forever and ever."

In other words, we need not all have the same history; we need not all have the same label; we need not all use the same forms, worship on the same day, utter the same prayers, or have the same ideas. Let there be Jews and Unitarians and Trinitarians and Universalists and Independents, or anything else that best answers their religious nature. Let each fulfill well his special task, and together they will promote the progress and welfare of the human race.

But here comes in a fearful danger, that each will unduly emphasize the priestly side of his denomination; that he will think only of that which separates him from the other, and lose sight of that which he has in common with them; that in his zeal he will idolize the forms that history has made specially his, and fail to find a virtue in any others. There is danger that in his narrowness he will find truth only in his one little church, and have nothing but hatred in his heart for all the other children of God—yea, even harbor a desire to persecute and oppress and hound them here, and keep them out of heaven hereafter, if they seek salvation anywhere but before his altar. There is danger that he will be so jealous of his own church and his own history that he will not rejoice when some other denomination realizes the very ideals he cherishes, and will not be willing to join hands with them to do the very things he is praying for, week after week; there is danger that he will become so fearful of the fate of his little denomination that he will pull down his blinds and fasten his shutters and bolt his doors and build a high wall around himself, lest, perchance, a ray of light come in and a heretic go out; yea, there is the danger that in his blindness he will worship the one expression of his own creed, and fail to see the universal truth underlying all religions, and so the prophet must step in, who, having placed himself upon a watchtower, as it were, above all creeds, brings them the message that they need not be afraid of one another, and shall not turn their backs to each other, for in reality they have one great end in common and hold fundamental beliefs in common. They all believe that the universe is not the result of chance, nor the history of man the outcome of accident.

This kingdom of God is to be realized on earth, not in heaven. This life is to be a noble one. Righteousness is to be planted here in earth, not only in heaven. This life is a sacred life, and this earth is a sacred earth. The sensuous is not to be shunned, it is to be brought under law; the flesh is not to be mortified, it is to be sanctified. Marriage, for instance, is not a concession to the weakness of the flesh; it is a holy institution. The good things of the earth are all here to be enjoyed, openly, temperately.

This life is not given us to be despised. There is not to be one standard of morality for the church and Sunday, and another for week days and the counting-room. In the temple we are not to speak of the brotherhood of man, and when we get to the store send our goods to the sweat-shop and forget that human beings stand for souls and hearts. If in the church we pray to our Common Father, when we go out we must not say, "Am I my brother's keeper?"

One God, one humanity, immortality for all, the perfectibility of man, the supremacy of the moral law, the sanctity of this life and this earth, one standard of righteousness for every day in the week, for every place, for every relation and every duty—these are permanent elements underlying all religions.

I call them Judaism; you call them Liberalism, Unitarianism or non-sectarianism. They are religion minus the priestly element, the religion of the prophet. "The words which I have put in thy mouth, and which shall not depart from thy seed

and thy seed's seed forevermore." And if I understand the Liberal Congress movement correctly, it is trying to be the Prophet, emphasizing this message. It does not wish to interfere with other denominations. It tells them all: Keep within your historic lines, fulfill your mission, symbolize the Prophet's word in your own priestly way; the neglect of the altar results in a decay of inward religiousness and a weakening of outward morality; but in your devotion to your own creed, do not forget that there are truths common to all religions, and let those truths be so dear to you and their general acceptance of such great concern, that for them you will be willing to join heart and hand with everybody who cherishes them and works for their acceptance, whatever his label.

From a Paper by O. J. Laylander, Superintendent of Schools, Cedar Falls, on "The Public School as a Teacher of Morals and Patriotism."

The true patriot tries all acts of nations and of individuals with the square of righteousness. God forbid that any motives less honorable than those that fired the hearts of the saviors of '76 and of the heroes of the 60's shall ever impel a great nation into the horrors of war, and in the present crisis let us say to our youths that not our prowess on the land or on the sea, not our immense breadth of territory and richness of resources is that which should kindle the patriotic fires, but a hundred years of national life dedicated to liberty, an unbroken record for the cause of human freedom, and that whenever our nation shall fear to take up the cause of the oppressed or stop her ears to the cries of the agonized, then has come the beginning of the end; and let us teachers remember that not alone in wounded Cuba smart the open sores, that not alone do Spanish vessels carry missiles of death and destruction. Let not the noise of war detract our attention from the more to be dreaded evils that germinate in a debased citizenship.

In the public schools I would inculcate an intelligent patriotism, not too blind to see our own mistakes, not too narrow to see the virtues of our neighbors. I would teach the young that no nation is great except so far as it is in harmony with the ideals set forth by the man of Galilee.

Our children need to understand that never before was there greater need for men—men who realize that standing among nations as among individuals must rest upon good name, that all acts of government must be administered in firmness and justice to all concerned.

More and more we worship at the shrine of "Get There." The man who can successfully plan and manage a great political campaign is the statesman of to-day. Our God is success—a material success that may be expressed in dollars and cents. Left alone to the influence of the street corner, the average newspaper and the average home, Mark Hanna and Richard Croker mean more to the boy of the period than Phillips Brooks and Gladstone.

Is it not time that our boys and girls were taught to look for higher ideals than those that abound in the popular mind to-day? time that our boys should learn that the heroism of honest service is the first element of greatness?

Life and religion are one, or neither is anything
—*Geo. MacDonald.*

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid

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Truth Makes Free.

Opening Sermon Before the Iowa Liberal Congress, at Cedar Rapids, Iowa, April 26, 1898, by Dr. H. W. Thomas.

Ye shall know the truth, and the truth shall make you free.—John 8: 32.

Knowledge, truth, freedom are terms of large, rational, and moral meaning. They are words of life; the unliving can neither know nor do. Physical life is a force; mind-life, heart-life, is a power. Physical life is conditioned in a material organism, and by this it is limited to certain forms, as grasses, flowers, trees, birds and animals. Mind-life, heart-life, is conditioned in the laws of thought as thought; in the laws of harmony, of beauty, in the principles of justice, the qualities of the good, the emotions of love.

The wonderful fact of man's life is its all-inclusiveness, its many sidedness. On the physical side, the body of man is a part of all there is in the material universe; his physical life has come over all the long way from amœba and mollusk to the noble human form. As a mind, as a spiritual being, man is related to the Infinite; in kind he is like God; thinks over the thoughts, knows the love, and lives the life of God.

As such, this wonderful being has in himself, and has to do with, something of all that is; with the world of matter and the world of mind; with the forces of the material and the laws of reason; with principles of right and the life of love. And in all this, is the explanation of the strange drama, the pathetic comedy and tragedy of our human world.

Freedom and limitation, antagonism and reconciliation, are the problems, the paradoxes, to be unfolded, solved, worked out in the individual and the world-life of mankind. There is freedom, there is limitation in the life below man, but it is largely under instinct; with the capacity and the larger power of thinking, man is trusted forth to the higher work of the rational and the moral.

Instinctive power is limited; it knows and does without having to learn; hence goes along from age to age doing the same things in the same way. Man is a progressive being; has an improvable mind, and the power to conserve and transmit knowledge through institutional forms. Hence, man is a self-transcending being; he journeys to ever higher ideals; leaves the poorer yesterdays for the better to-morrows.

The larger knowing makes possible the nobler doing; the truth makes man free. Ye shall know the truth, and the truth shall make you free. What, then, is truth; how shall it be known, and what is it to be free? These are the vital questions, and never before were they so large and so urgent as in these great years.

Truth, as a statement in words, means that the statement expresses accurately the thing or fact about which it is made. But in a deeper sense, the truth is the thing itself, or that which is set forth in words. The truth of a rose, a tree, an animal, is

the rose, tree, animal; the truth of man is man; the truth of God is God.

And what is it to know the truth, and how shall it be known. To know, in the deepest sense, is to be; to be, is to know. But man cannot be a tree, a bird, a horse; hence, he can know these things only in an objective sense; can know only about them. But man knows himself, because he is himself; and he knows man, humanity, because he is himself a part of humanity. He knows the sense life of man; knows hunger and thirst, pain and pleasure, sorrow and joy. He knows the love of home and country; he knows justice, he knows the sense of right, of duty. And that is more than to have a theory about these sensations, qualities, emotions; the real knowing is in being; so that man may be not only just, he may be, should be, and in the deepest sense of knowing, he is justice; he is not only loving, he is love. And it is in being these great principles, qualities and affections that man knows God, and knows God in a far deeper sense than he can know things; for man is in kind like God; in his essential being man is divine; in his measure he is God; is the child of God; is like the Christ, "God manifest in the flesh;" "is filled with the fullness of God."

And now, how does this knowing, make man free? What is freedom? Practically, freedom is power to act, to do. Not to have this power, is to be limited; in all beyond the power to do, man is not free.

One who cannot swim is not free to go into deep water; one who is not strong, is not free to run, to climb trees and cross mountains. One who knows no skilled industry, is free only to dig and shovel. One who can swim and run and do many kinds of work, has the larger freedom of land and water and industry and business. One who can read a language is free to travel over all its fields of history, of literature, of science, philosophy and religion. The musician is free in the world of harmony, of song; can play and sing; the artist is free in the realm of beauty; the mathematician is free in the world of numbers and forms. And in all these things the limitation or the liberty is simply a question of knowing. There is no prohibition upon knowledge; it is not like land or money, if one has it, another cannot have it. The mind-world, the heart-world, is inexhaustible; the fact that one has music, science, if anything, makes more not less for all others.

All the forces of nature waited upon the ages of the past. They were not free to cross the ocean in steamers, and the continents by rail; not free to flash words around the earth and talk to friends in other cities, simply because they had not the power to do these things; and that means they did not know; had not risen to the mastery of natural laws through the power of knowledge.

The perceptive reason of our age has gone forth and conquered the forces of the natural; but for want of larger knowing in the world of the social and the moral, our age is limited in these higher possibilities.

Had we a high world-court of arbitration, there would be no necessity of a war between our country and Spain. War is government going forth on a large scale, putting forth forces to make its decrees effective; and we are still bound to the old way of physical force, because our civilization has not risen to the higher knowledge of the moral power of justice. But our country cannot wait till the next century; we have stood by and seen women and children murdered; seen hundreds of thousands of helpless fellow-beings starved to death; and now the time has come when the hold of Spain on this continent must be broken, and Cuba must be free.

The added power of machinery has increased the productive forces of our country a hundred fold; but with all this, the strain upon life, the struggle for existence, was never harder; the economic uncertainty was never so great. The centralization of wealth and power has put limitations upon the people; nine per cent of the families of this land own seventy per cent of its wealth; the last thirty-five years have created four thousand millionaires and five hundred thousand paupers and tramps.

All this is the result of new conditions in the industrial world. It cannot long continue without drawing deeper and wider in this free land the lines of separation between the few and the many, between the masses and the classes. Lincoln said: "A republic cannot long exist half free and half slave." Nor can an oligarchy, a plutocracy and a republic long exist in the same land.

The remedy is in larger knowing; there is a moral order of justice, of equality, of rights, of brotherhood, that our age must come to know. We have yet to learn that government is for man, not man for government; we have yet to know that things are for man, not man for things; and that manhood, what man is, is the measure of greatness, not what he has, but what he is. And we have yet to know that God cares for the many, and not the few alone, and that the social order must look to the greatest good of all.

And it is only in knowing this, and knowing it in the deep sense of being it, that our country can be saved from trouble and rise into the possibilities and joy of the great life of love, of brotherhood and peace.

Freedom, as power to do, is possible only under or within the necessary laws of such freedom. Liberty and law are related terms; liberty is conditioned in the laws of liberty.

In a popular way, much is said about "free thought;" but strictly speaking, there is, there can be no such thing; and for the reason that thought as thought is conditioned in the laws of thought. When it is said that "All men are mortal; Socrates is a man; therefore, Socrates is mortal," the premise compels the conclusion. And so, of all reasoning —it is, must be, bound by the laws of reason, and these are immutable.

But there is such a thing as freedom to think; to deny this is to put chains upon the mind of man, and that is worse than to put chains upon the body. Of all slavery, mental slavery is the worst; of all rights, the rights of personal freedom to think, to reason, are the most sacred.

Nor can there be such a thing as a free government; for the very idea of government implies subjection, obedience to law. But there is such a thing as a government of the free; "government of the people, by the people and for the people;" and that is the highest, the most sacred right of man.

It is the very opposite of and stands opposed to the idea of a government put upon the people. It is the claim of democracy, the power of the people, as opposed to the claim of royalty, or the power of

a king. And just here has been and is the dividing line, the battle-ground of history.

Royalty claims the right to rule by a divine appointment; it claims to act under a power, a right, delegated from God. Democracy, no less than royalty, accepts and emphasizes the power of God, that all power is from God; but democracy claims that God has given that power to man, as man, and not to kings or any royal line.

It was on this ground that the colonies rebelled against the oppressions of George III., and on this ground appealed to the justice of earth and heaven. It is on this ground of the rights of man that the people of this land have declared that Cuba must be free.

The logic of all this, again, is that there is and can be no such thing as "a free religion," or "a free church," and for the reason again, that the very idea of religion, of a church, implies binding obligations; that man is morally bound to the laws of duty, of righteousness.

But there is such a thing as a religion, a church of the free. And here, again, is another of the related dividing lines and battle-grounds of our world.

Ecclesiasticism claims that the right to establish a church, to formulate a creed, and the order of worship was delegated to the clergy, given by the Christ to Peter, and through him in an unbroken line of apostolic succession, on down to the present. And very naturally these related lines of royalty and ecclesiasticism have journeyed along side by side; for at bottom they rest upon the same claims of a divine right and appointment. And naturally, too, the church and the state have been united. Heresy in the church was treason against the state; the clergy convicted the heretics; the state banished them, confiscated their property, imprisoned, tortured, burned at the stake those who claimed the rights of reason and conscience in religion.

Over against this has been the claim of the democracy of religion, that as in the state, so in the church; the divine right was given to the people and not to the clergy. That the people have the right to establish churches, to formulate creeds and worship, and to ordain their ministers. And that when the people build a church they should own that church; it should belong to them, and not to the church authorities, as in the Catholic, the Episcopal, the Methodist and Presbyterian churches.

In this claim of the democracy of religion there is no less emphasis put on the authority of God, of truth, of righteousness, of the great law and life of love; but this higher authority that is and must be over man, for it is the universal order of the true and the good in all worlds, belongs to, is delegated to humanity, and not to priests and kings. Hence, in the democracy of religion there is no hierarchical order; the clergy are fraternal; brothers work with brothers for the common good of all.

In all this is the meaning, the spirit of the Liberal Congress of Religions; it is the meaning, the spirit of this first auxiliary congress in this great new state of Iowa.

It means the religion, the Church of the Free; of free men and women, studying the great questions and seeking the larger truth and life of the universal religion; the truth, the life of the soul and God.

We do not believe that in either state or church the past had the right to bind the future. They may have thought and done the best they could at the time; but this is a living world, a world of living, growing minds and hearts; hence, constitutions and creeds must grow with the life of man.

It is not faith, but the want of unfaith that is afraid to trust truth and right to the living God, and the rational and moral consciousness a world. The worst infidelity is that which is afraid to trust man and God; afraid to trust truth and right; afraid that truth, when found, may be bad, and not good.

The foundations of the old Latin theology are gone. It is not possible for minds that are free to think, to reason, to longer believe in the old doctrines of the fall of man, of original sin, of a penal or substitutional atonement; not possible to longer believe in the dark despair of endless punishment.

But it is possible, and more and more will the rational and moral consciousness of the present believe in the Fatherhood of God; the divinity, the brotherhood of man, and the life everlasting; and more and more will our age believe in a religion of righteousness, in the life of love, the life of God, the mind of Christ in the soul; and more and more will this great faith and life go forth to build the church of humanity, to which the ungathered millions will gladly come, the home of souls on earth, home of love, of hope eternal.

The Lost Church.

From distant wood one often hears
  Descending thence a muffled ringing,
Though no one knows what heart it cheers
  Or understands its plaintive singing.
This long-lost church its peal resounds,
  Its clang the wild wind swiftly winging.
Once was this church by pilgrims found,
  Now no one knows its way or meaning.

I lately went to that wild wood,
  No trodden path through it extended.
From Time's corruption far I stood,
  My way to God with joy I wended.
My spirit felt itself more pure,
  My anxious mind the peals transported,
Though unexplained to me, yet sure,
  Some presence there my soul reported.

The ether was so dark and blue,
  The solemn sun so full and glowing,
The minster wore a prouder hue,
  The rays athwart its pillars throwing.
Bright were the mists that then appeared,
  Like rising wings to heaven going,
Above, the spire-points disappeared,
  Where heaven's balmy breath was blowing.

The bell was wonderfully rung,
  Vibrating in its lonely tower,
No human hand its rope had hung,
  The tempest rung it for that hour.
Upon my throbbing heart which beat
  Before the hallowed storm and shower,
With joyous step and trembling feet
  I entered that cathedral bower.

Then on the altar there I knelt,
  By love and thought quite permeated,
And heaven's glory truly felt,
  From painted ceilings radiated.
The picture, too, of Life was there,
  And when I saw it I essaying
Would take upon myself its care,
  And worship God by best obeying.

What I of glory there beheld,
  With silent and adoring wonder,
How heard the hallowed tones that swelled
  The trumpet's brazen lips asunder,
No words of mine can worthy tell,
  Nor organ's rolling music under;
The heart that truly yearneth well
  Finds music in the muffled thunder.

Translated from the German by PERRY MARSHALL.

The Study Table.

To Die is Gain.

Once Love's sweet self were mine,
But Honor said, "Resign!"
And bade me hide my pain.

Fair fortune's flaunting car
Rolled toward me from afar,
Sin-stained, her wooings vain.

Blew fame her trumpet loud;
I fluttered with the crowd,
Sore tempted, yet was sane.

Dash cup from one's own lip,
What battle, e'er on ship
Or shore, like this were won?

Yet joys thus gained outglow
The joys we choose forego,
As star Himalaya's snow.

All heavens by loss attained,
Transcend the heavens disdained,
As Sirius the sun.

ANNA N. FROST.

Notes and Comments.

I am proud to say that I was one of the earliest to discover the extraordinary value of Dr. Lester T. Ward's "Dynamic Sociology." It was published in 1883, and was distinctively an independent work of the highest order. While admiring Spencer, it did not fail to criticise him, often severely. But while Spencer was overpraised, if not over-read, Ward was for a time overlooked. Gradually the superb quality of the work began to be appreciated, and now it may be said to be popularized with all careful readers and close thinkers. A second edition is called for, and will be out soon, from the publishing house of D. Appleton & Co. Price, $4.00. It is truly a monumental work. Its liberal doctrines have been endorsed by advanced minds of all countries. In Russia a translation was seized by the censors, and burned by order of a council of ministers. Efforts to translate it into Polish met with the same fate. Professor Small of the University of Chicago says: "Americans will discover, by the grace of the Russian censors' auto-da-fé, that an epoch-making book has come from the pen of one of their own countrymen, while only a handful of them have had the wit to discover it.

Have you ever read the "Tenants of an Old Farm," by Henry Christopher McCook? If not, you have missed one of the most delicious naturalist books ever published. The same author now has entered into a new field, and he has made no mistake in doing so. He has given us a Scotch-Irish romance, which he entitles "The Latimers." It is a tale of the "western insurrection of 1794, sometimes called the Whisky Insurrection of Western Pennsylvania. It is not altogether for the story that we read this book, although it is a vigorous and highly entertaining romance. The characters are marked by a strong element of Scotch-Irish, and they address themselves to us in that dialect. The historical value of the book is very great, restoring to our recollection one of the most important episodes in early American history. The materials are well handled, and the book is not only full of action, humor and pathos; it is as healthful as it is inspiring.

The American Economist lies upon our table, packed full of material, every line of which is warped and biased for the purpose not of demonstrating the truth, but of carrying as far as possible a conviction to the minds of its readers in favor of pre-judged sentiments. There is ability enough in the paper, but a terrible lack of honesty. It is this kind of sheet that makes the political voter approach the polls, either in doubt as to what he ought to do, or else with a bigoted determination to do what he ought not to do. Here, for instance, the swing of manufacturing and commerce to the South is attributed to the beneficent operation of the Dingley tariff. If due to that tariff at all, it must be because protection in New England has proved a failure. Is this what the *Economist* attempts to demonstrate? Probably not. It is simply using stump logic.

The Political Science Quarterly comes with its usual ponderous logic, and would be almost invaluable as a quarterly were it not founded, as too many of our magazines are, to defend certain political and social doctrines rather than to discuss them. However, there are many articles admitted of a type quite broader and more thoroughly philosophical. This is notably the case when these articles are furnished by authors in no way associated with the excellent university which controls the magazine. A good sample of the worst features of the magazine is seen in an article by one of the editors in the March number. In this we are told that if the British government is to be pronounced tyrannical in its handling of the colonies previous to the Revolution, "it must be found in its treatment of Massachusetts between 1767 and the beginning of the war, and that he who seeks for it must do so with a full knowledge of the rights of Parliament, and of the objects which the British government had been seeking in the colonies for generations, and of the rights of the executive in the royal province." * * * "It will be seen that our early history had an imperial or British side as well as a colonial or American side; that for two centuries the course we took was the resultant of forces coming from both these directions. The consideration of these will lead the student to give full weight to colonial interests and demands; but if he is loyal to truth, it must be in a spirit very different from the fervid radicalism of Jefferson." All which means that we are called upon to review American history so far as to call in question the right and justice of our Revolution, and in addition to believe that Jefferson fooled the people with a lot of bathos. The article might have been penned by one of the Tory refugees in New York under Lord Howe. Whether this sort of writing is owing to being possessed with the "historic spirit," or of a very local spirit, remains to be seen. New York City has not yet got over its Hamiltonianism, and perhaps never will. But we turn with keen pleasure to an article on "Gold Monometalism in Japan," and to another of immeasurable worth on "Capitalism on Trial in Russia." But this number of the *Quarterly* would be worth its cost if it only gave to us the review of Meitzen's "Siedelung und Agrarwesen," by Professor Ashley. In a previous number, not noted, I call attention to an article by another of the editors, in which we are led to endorse the military governments of the Southern

States after the Reconstruction—a despotism injurious in all its aspects, as well as unwarranted by the Constitution.

Heretofore our friend, Henry Wood has confined himself either to a direct discussion of mental science or to a story illustrative of the same. In "Victor Serenus" we have a psychological story which undertakes to reconstruct the life of Saint Paul from a new point of view. Everyone who knows Mr. Wood knows that he holds to the idealistic theory rather than to the realistic in fiction, and that he is a philosopher before he is a story-teller. I should like, if it were possible, to give a thorough analysis of this new story, but room will not permit. I am sure that all those who have a love for religious reading of the more inspiring sort, who have an admiration for that grand character, Saint Paul, and all those who are watching the gradual interpretation of history and religion into psychological terms, will read this book with delight Nor will those be disappointed who seek merely a story, pure, inspiring, healthy, vigorous, and at the same time purposeful. Mr. Wood could write nothing without he had in view the aim of helping his fellow-man. "Victor Serenus" is in most ways his best book.

In *Open Court* readers will find a very valuable article entitled "A Great Social Need," by Professor Howerth of the University of Chicago.

On the table lies a most scholarly and valuable work from the pen of Prof. Richard Heath Dabney, of the University of Virginia, entitled the "Causes of the French Revolution." This is not an entirely new book; but it contains so much that bears upon present times that it deserves to be recalled emphatically to public notice. We are coming ourselves to a grip with the Old Régime and there will be a revolution as memorable as that of 1798. Whether it will involve bloodshed and reaction depends upon the intelligence and information with which the people go about their work. The book is a comprehensive and admirable digest of the causes that led to the great upheaval at the close of the eighteeth century. It is published by Henry Holt & Co., of New York City.

What could be more delightful than "Eighty Years and More Remininscences of Elizabeth Cady Stanton," published by European Publishing Company of New York. We were almost afraid that Mrs. Stanton would keep herself so intensely busy with public enterprises that she would not tell the story of her private life and of her relation to her family and her friends. But we have it, and it is a fascinating tale from the very outset to the end. There are some startling passages, especially that which shows her father crying out with a groan, "O, my daughter, I wish you were a boy." The story is related of how Elizabeth thereupon determined to study Greek, and be a woman of affairs, in order to win her father's esteem. The end was to make a new sort of woman, capable as a leader, of surpassing our ablest statesmen. We should like to tell more of this story in THE NEW UNITY, and some day will make free to quote at large such passages as we like.

Victor Hugo's Letters.

The second volume of Victor Hugo's Letters lies before us, sent from the Riverside Press. Nothing can be said too highly of the work done by Houghton, Mifflin & Co. As a sample of the charm of the letters take this, to Savinien Lapointe: "If your lines were only beautiful, I might, perhaps, be less moved by them. But they are noble ones. I am more than charmed, I am touched. Continue your twofold office, your task as a workman and your mission as a thinker. You speak to the people as one of themselves. Others address them from an elevation; your eloquence is not the least efficacious. Your lot is a good one, believe me. Courage, then, and patience. Courage for the great sorrows of life, and patience for the small ones. And then when you have laboriously accomplished your daily task, go to sleep in peace. God is awake. I believe in God, and I believe in humanity. God sets a goal at the end of every path. All we have to do is to advance. Always follow the grave and mysterious monitions of your conscience. The poet has the care of souls. In the profound darkness which still envelopes so many minds, men like you among the people are the torches which light the work of others. Endeavor to increase unceasingly the quantity and the purity of your life." To Garibaldi he writes: "We both of us have faith, and our faith is identical. The regeneration of the nation is infallible. For my part, I have a profound conviction that when the time is come, not much blood will be shed. Revolutions, even the most successful and the most necessary, bring their responsibilities. And you, like me, are one of those who dread having to bear the tremendous weight of one drop of blood too much. Hatred decreasese in proportion as the last moral standard rises. Let us endeavor, then, to raise that standard. Emancipation by means of thought; revolution through civilization, that is our aim. And when the last fight has to be fought there need be no anxiety. It will be beautiful, generous and great. It will be as gentle as a fight possibly can be. Dear friend, I press your illustrious hand! Victor Hugo." The contents of this volume grow in interest beyond that of the first. Hugo was the grandest incarnation of French genius.

E. P. P.

The Pride of Jennico.*

There is something in this story which reminds us of Mr. Anthony Hope's "Prisoner of Zenda" in a two-fold way. Like that charming romance, it violates every canon of probability, and like that it makes its impossible situation the vehicle of a love-story of remarkable sweetness. The book goes on much better than it begins. Indeed most readers, we imagine, will find the earlier chapters somewhat forbidding in their form. But the concluding chapters more than atone for this defect. Especially grateful are we for the "lengthened sweetness long drawn out" of the climax, in happy contrast with the manner in which most novelists "snatch a fearful joy" in their concluding chapter. It is enough to make old folk wish they were young again to read of such overflowing happiness of triumphant love.

J. W. C.

*THE PRIDE OF JENNICO: BEING A MEMOIR OF CAPT. BASIL JENNICO.—By Agnes and Egerton Castle. New York: The Macmillan Company. 1898.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Force ruled by love is an epitome of the dynamics of the universe.
MON.—A woman must have a deep, pervading sense that to preserve love in her home—the potential of life—is her very highest and most indispensable mission in life.
TUES.—The part of true philosophy is to search out the evil, and apply the remedy of truth and sound reason.
WED.—He is blind, indeed, who sees in the process of evolution a past without a future.
THURS.—When life becomes no longer self-seeking, it will be a going forward into the new life, and the distinct aim of it the progress of the race.
FRI.—The rule of monogamic marriage is not an easy one for strong natures to live by.
SAT.—Homes constituted upon high models, by the permanent union of manly strength and womanly sweetness and spirituality, form the impregnable bulwark of any nation.

—*Caroline F. Corbin.*

May.

Dear children, now the world
Grows sweeter day by day;
You watch the leaves unfurled—
And know 'tis merry May!

You see the birds are come—
To tune their voices gay;
They make themselves at home—
To show 'tis lovely May!

The flowers bloom in light,
And grow in sweet array;
The whole wide world so bright—
Because 'tis merry May!

WILLIAM BRUNTON.

About Boys.

Nearly all the moral sentiment and graces are late in maturing in the boy. He has no proper self-respect till past his majority. Of course there are exceptions, but they are mostly windfalls. The good boys die young. We lament the wickedness and thoughtlessness of the young vagabonds, at the same time that we know it is mainly the acridity and bitterness of the unripe fruit that we are lamenting.

The boys of one neighborhood are always pitted against those of an adjoining neighborhood, or of one end of the town against those of the other end. Their clannishness is one of their first points. Every village and settlement is at times the scene of youthful collisions. When a new boy appears in the village, or at the country school, how the other boys crowd around him and take his measure, or pick at him and insult him to try his mettle!

I knew a boy, twelve or thirteen years old, who was sent to help a drover with some cattle as far as a certain village ten miles from his home. After the place was reached, and while the boy was eating his cracker and candies, he strolled about the village, and fell in with some other boys playing upon a bridge. In a short time a large number of children of all sizes had collected upon the bridge. The newcomer was presently challenged by the boys of his own age to jump with them. This he readily did, and cleared their farthest mark. Then he gave them a sample of his stone-throwing, and at this pastime he also far surpassed his competitors. Before long the feeling of the crowd began to set against him, showing itself first in the smaller fry, who began half playfully to throw pebbles and lumps of dry earth at him. Then they would run up slyly, and strike at him with sticks. Presently the large ones began to tease him in like manner, till the contagion of hostility spread, and the whole pack was arrayed against the strange boy. He kept them at bay for a few moments with his stick till, the feeling mounting higher and higher, he broke through their ranks and fled precipitately toward home, with the throng of little and big at his heels. Gradually the girls and smaller boys dropped behind, till at the end of the first fifty rods only two boys of about his own size, with wrath and determination in their faces, kept up the pursuit. But to these he added the final insult of beating them at running also, and reached, much blown, a point beyond which they refused to follow.

The world the boy lives in is separate and distinct from the world the man lives in. It is a world inhabited only by boys. No events are important or of any moment save those affecting boys. How they ignore the presence of their elders, on the street, shouting out their invitations, their appointments, their pass-words from our midst, as from the veriest solitude! They have peculiar calls, whistles, signals, by which they communicate with each other at long distances, like birds or wild creatures. And there is a genuine wildness about these notes and calls as about those of a fox or coon.

John Burroughs.

Arbutus.

"Oft have I walked these woodland paths
Without the blest foreknowing
That underneath the withered leaves
The fairest flowers were growing.

"O prophet soul! with lips of bloom;
Outvying, in your beauty,
The pearly tints of ocean shells,
Ye teach me faith and duty.

"Walk life's dark paths, they seem to say,
With love's divine foreknowing,
That where man sees but withered leaves,
God sees the sweet flowers growing."

—*Leighton.*

At the dinner-table Joe asked his father what kind of meat they were eating.

"This is lamb," said his father.

"I think it is wicked to kill the pretty little lambs and eat them," Joe answered slowly, as if his appetite had suddenly grown less eager.

"Do you?" queried his father. "Perhaps you will be a vegetarian when you grow up."

"No, I am a Unitarian," said Joe.

Teacher (of juvenile class)—"Johnnie, what was the first thing the Puritans did when they landed at Plymouth Rock?"

Johnnie—"They fell upon their knees."

Teacher—"That's right. Now, Tommy, what was the next thing they did?"

Tommy—"Fell upon the aborigines."

Don't expect much from the man who is always talking about how much he would give if he had some other man's purse.

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The Liberal Field.

"The World is my Country; To do good is my Religion."

The Coming War.

"There will be a war in Europe,
Thrones be rent and overturned."
("Go and fetch a pail of water," said his wife.)
"Nations shall go down in slaughter,
Ancient capitals be burned;"
("Hurry up and split the kindlings," said his wife.)
"Cities wrapped in conflagration,
Nation decimating nation!
Chaos crashing through creation!"
("Go along and feed the chickens," said his wife.)

"And the war shall reach to Asia,
And the Orient be rent,"
("When you going to pay the grocer?" said his wife.)
"And the myrmidons of thunder
Shake the trembling continent,"
("Hurry up and beat them carpets," said his wife.)
"Million myriads invading,
Rapine, rioting and raiding,
Conquest, carnage, cannonading!"
("Wish you'd come and stir this puddin'," said his wife.)

"O, it breaks my heart, this conflict
Of the Sclav and Celt and Dane,"
("Bob has stubbed his rubber boots out," said his wife.)
"O, the draggled Russian banners!
O, the chivalry of Spain!"
("We have got no more molasses," said his wife.)
"See the marshaled millions led on
With no bloodless sod to tread on,
Gog and Magog! Armageddon!"
("Hurry up and get a yeast cake," said his wife.)

"O, the grapple of the nations,
It is coming. Woe is me!"
("Did you know we're out of flour?" said his wife.)
"O, the many centuried empires
Overwhelmed in slaughter's sea!"
("Wish you'd go and put the cat out," said his wife.)
"Death and dreadful dissolution
Wreck their awful execution!
Carnage, anarchy, confusion!"
("Let me have two cents for needles," said his wife.)

"All my love goes out to Europe,
And my heart is torn and sad,"
("How can I keep house on nothing?" said his wife.)
"O, the carnival of carnage,
O, the battle maelstrom mad!"
("Wish you'd battle for a living," said his wife.)
"Down in smoke and blood and thunder,
While the stars look on in wonder,
Must these empires go under?"
("Where're we going to get our dinner?" said his wife.)

—*Sam Walter Foss.*

CHICAGO.—One of the happy events of the All Souls' year is the annual banquet of the Confirmation Class Alumni. This was given in the church parlors and auditorium, Friday evening, April 29th. The Confirmation Class consists, each year, of such children as are willing to give an hour every week from October to April to the study of the essentials of religion with the pastor, Mr. Jones. At Easter time they are received as children of the church. The alumni now represent the classes of thirteen years, and number a hundred and fifty. Of these, about seventy-five were present and sat down to the tastefully arranged banquet tables with their pastor, Mr. Jones, and about a dozen favored guests. Addresses, music, toasts and responses followed the banquet. The genial retiring president, George W. Manierre, carried off high honors in his double character of speaker and presiding officer. Miss Mary Lloyd Jones was elected president for the coming year. Appropriate addresses were made by the guests of honor, the Rev. Mr. Rubinkam and Mr. Southworth, and the pastor spoke feelingly of his relations with the children of the church, who are so fast growing up to take their places in the world of action. The exercises closed with the singing of "The Star Spangled Banner." E.H.W.

LOUISVILLE, KY.—The story of the Neighborhood House, a social settlement, is graphically told and beautifully printed in a pamphlet before us. It traces the story of the growth of settlements in a clear way, epitomizing the history of the thought as well as the fact from Frederick Maurice to Jane Addams. It is interesting to note that this particular settlement, the sanity of which is strongly impressed upon the mind of the reader of this pamphlet, is the result of the work of two students of the theological seminary of Louisville, and the mentor of the movement is Prof. Graham Taylor of the Chicago Union Theological Seminary. These facts are pointing to the coming interest of the preacher, and possibly to the future character of the church.

SPRINGFIELD.—The Springfield *Journal* writes as follows of the meeting of the Liberal Congress of Religion, to be held in that city May 11, 12, 13:

Springfield is to have an additional attraction during the encampment of the troops on the state fair grounds. The Liberal Congress of Religion is a peace agency, though none the less patriotic and loyal to the Union. It is, in the fullest sense, a union of unorganized, unchurched and unclassified religious societies, all aiming for a new fraternity and wider brotherhood. The Illinois Liberal Congress of Religion, co-operating with the National Liberal Congress, will meet in this city May 11 and 12. The Congress is a direct outcome of the Parliament of Religions which met in Chicago during the World's Fair. It carries on the work of the Congress, and tried to bring fraternity in all undogmatic societies. The Illinois Congress was organized in Streator in 1895, and subsequently met at Freeport and Aurora. The mission of the society is to fraternalize all sects who are zealous for the promotion of universal truths, common to all religions. A fraternal welcome, a free platform and hearty greeting are promised all who seek attendance.

In the spirit of this greeting, the State Congress meets in this city, and, under the arduous circumstances of these exciting days, a local committee, of which Mr. Joseph Leiser has been made chairman, has succeeded in arranging an attractive program.

The meetings of the Congress will be held at the State house. The headquarters for the delegates during their stay in the city will be at the Palace hotel. The Congress will be attended by members from all parts of the State. The Congress is gaining in importance as it is becoming better known. Citizens of Springfield can well avail themselves by attending some of the sessions. The evening sessions will be massmeetings, and will be of a more general and popular character.

Perhaps the most important feature of the Congress will be the day sessions on Thursday. Both for the morning and afternoon meetings specialists in their respective lines have promised to attend. W. H. Noyes, of the Ethical Society of Chicago, who will read a paper on "Religion in Everyday Life," is a founder and organizer of a college settlement in Chicago, and a man of rare experience in sociological problems. Prof. George B. Meade, of the University of Chicago, is a specialist in pedagogy. His paper, "How to Teach Religion to the Young," will not be sectarian, but scientific, and thus prove to be of invaluable interest to all Sunday school teachers. None who have the education of children at heart can afford to miss his paper. At all these meetings, informal discussions are invited, and any person who enters the meetings is at liberty to speak.

The following committee will have charge of the arrangements and transportation of delegates: Albert Myers, George Warren, Albert Salzenstein, Frank Godley, Ray Hiller, Susan Wilcox and Joseph Leiser.

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Mr. Powell has a third book in press at the Putnam's, New York, to be out in September or October. It is a history of the six different attempts at Nullification or Secession in the United States during the XIX century. Its object is to help create a national, in place of a sectional, spirit. We shall have it for sale as soon as out of press.

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A CHORUS OF FAITHS.—This little book is a compilation, but one in which so much discrimination is evidenced, and so many side-lights are thrown on the main question, that it is an inspiration from beginning to end. It is, as the compiler says, a book "with a purpose," and a most worthy one —that of establishing a recognition of the unity of all religions. It is a gathering up of the fragments that were left, after the great Parliament of Religions, the crowning event of the centuries, which took place in connection with the World's Fair in Chicago. "Not revolution, but evolution," is the hopeful possibility from Mr. Jones's point of view. He says:

Existing churches will remain, but their emphasis will be changed more and more from dogma to creed, from profession to practice. From out their creed-bound walls will come an ever-increasing throng, upon whose brows will rest the radiance of the sunrise; whose hearts will glow with the fervid heat of the Orient, intensified with the scientific convictions of the Occident. These people will demand a church that will be as inclusive in its spirit as the Parliament. The Parliament will teach people that there is a universal religion. This must have its teachers, and it will have its churches. This universal religion is not made of the shreds and tatters of other religions. It is not a patchwork of pieces cut out of other faiths, but it is founded on those things which all religions hold in common, the hunger of the heart for comradeship, the thirst of the mind for truth, the passion of the soul for usefulness. In morality the voices of the prophets blend, and the chorus is to become audible throughout the world. In ethics all religions meet. Gentleness is everywhere and always a gospel. Character is always revelation. All writings that make for it are scripture.

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From first to last Mr. Jones has dwelt upon statements that stand for unity, has chosen those eloquent and heartfelt representative addresses that most clearly demonstrate the feeling of brotherhood. Even in the arrangement and classification of topics he has shown a rare discriminative faculty, and a loving desire to hold up the finely woven and most perfect pattern of human ideals. After the purposeful introduction, and the words of greeting given by different delegates from home and foreign lands, we find the record proceeding under such significant headings as "Harmony of the Prophets," "Holy Bibles," "Unity in Ethics," "Brotherhood," "The Soul," "The Thought of God," "The Crowning Day," "Farewell," and "Appendix." Under each of these topics is grouped the corresponding views of the different religions, and the thread of unity is most vividly maintained and easily discerned. In the grand "Chorus" there is no discord. Every voice strikes the keynote, and an outburst of harmony is the result.

To the one who thinks, speaks, and lives for Unity, this task of bringing out the unity of revelation, of purpose, of aspiration, of faith, of accomplishment, has evidently been but a delightful privilege, which may be appreciated, if not shared, by those who read the book. As a literary production the "Chorus of Faiths" is a clean-cut cameo profile of the Parliament of Religions.

In conclusion, in the words of a thoughtful and earnest woman: "The keynote of the Parliament in Chicago was the Fatherhood of God and the Brotherhood of man. We predict that the keynote of the next Parliament will be the Motherhood of God and the Womanhood of man."—HELEN VAN-ANDERSON, *in the Arena.*

A CHORUS OF FAITH.—The Parliament of Religions in Chicago marked an epoch in the world's religious thought. It was a convention in which men of every creed and race met in amity and charity to compare their deepest and most sacred thoughts. Matters of difference were not made prominent. The real kernel of religion was sought far beneath the burrs and husks that have too often and too long been the only vision of the initiated and hostile.

The record of the great convocation is a surprise to its most ardent friends. Words that were said by Buddhist might have been transposed into the mouth of the Romanist, while the Greek Church found its utmost essence not differing from the highest thought of its arch-enemy under the Crescent. Through all the discourses ran a harmony of thought promising a new day in religions when men shall cease to wrangle over their differences and shall magnify their points of likeness and endeavor to get closer together.

It was necessary that a compiler in touch with those present and in love with the subject should put the thought of this great assembly into popular form. Rev. Jenkin Lloyd Jones, whose heart is in deepest sympathy with the broadest religious thought, and who, as secretary of the general committee, furnished much of the motive force of the movement, made a careful study of the entire work of the Parliament and has admirably succeeded in the task of popularizing its proceedings.

It is much more than the work of any one man, however eminent in the field of religion, and Mr. Jones can well claim great success in compilation. It gives the best thought of the best minds in the world to-day.—*Ansonia Sentinel, Ansonia, Conn.*

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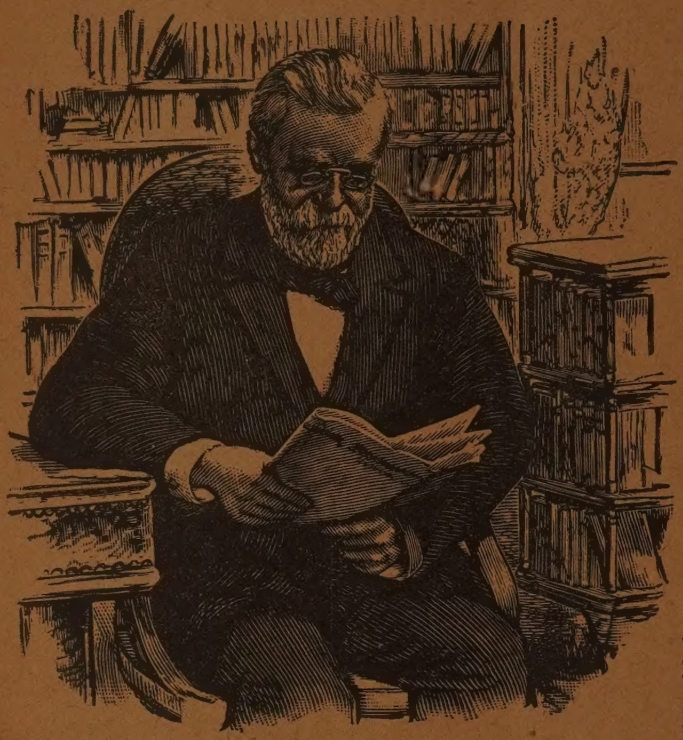

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